THE WESTERN LUMINARY.

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AMERICAN TRACT SOCIETY.

Extracts from the Second Annual Report.

A very large number of Tracts, either original or selected from the most approved productions of practical evangelical authors, have been examined by the Publishing Committee, and considerable additions have been made to the series. The number of Tracts stereotyped during the year, is 45; making the whole number now stereotyped and printed, *two hundred;* containing an aggregate of 2,476 pages. The first 194 Tracts, comprising 2,400 pages, complete a set of *six volumes*, which have, exclusive of the issues of Tracts in their single and unconnected form, been printed from the stereotype plates on uniform paper, for binding.

The Committee have continued the publication of the *American Tract Magazine*, of which 3,750 copies are now regularly published, once in two months.

Of the *Christian Almanac* for 1827, no less than ten distinct editions were issued, adapted to the meridian of latitude of as many different localities in various parts of the United States: viz. at Boston, Mass. New-York City, Utica, N. Y., Rochester, N. Y., Baltimore, Md., Richmond, Va., Raleigh, N. C., Augusta, Geo., Huntsville, Alab., and Edwardsville, Illinois.—Whole number of copies printed at the Society's House, 71,000.

Amount of publications printed and circulated.—During the year ending May 1, the Society have printed in the English language, 2,629,100 Tracts; in French 14,000; in Spanish 13,000. Besides which there have been printed, of vols. I, and IV 3000 copies each; of vol. III. 3000 copies; of vol. II. 2000; of vols. V. and VI. 1000 each; making 13,000 volumes, comprising 400,000 Tracts. Which, added to those above mentioned, give a total, during the year, of *three million, fifty-six thousand and one hundred Tracts*, comprising *thirty-five million, eight hundred and eight thousand, five hundred pages.*

The number of pages put into circulation during the year, including 6,453 bound volumes, is 24,768,232; and since the Society was formed, 28,379,732. There now remain in the General Depository 15,428,268.

State of the funds.—The receipts of the past year have amounted to 30,413, dolls. 01 ct. being more than *three times* the amount received during the previous year.

On the first of May, bills then due, were presented to the amount of 598 dolls 10 cts. beyond the amount then in the treasury; and the Society are now under obligations for stereotype plates and paper, to the amount of 9,239, dolls. 93 cts.

For the ample accommodations furnished by the House recently erected by the liberality of the citizens of New-York and two or three other individuals, the Society bears no expense of rent. The services of the members of all its Committees, and of the Treasurer, are entirely gratuitous; and the Treasurer, in addition to a very considerable amount of care and responsibility, has gratuitously received all the uncurrent bills remitted to the treasury since the formation of the Society, except on banks which have stopped payment, and replaced them by an amount of current bills equal to their nominal value. This, while it has saved the Society much inconvenience, has been equivalent to an addition of some hundreds of dollars to its funds.

It is gratifying to observe, that notwithstanding all the expenses of the Society, the Committee, *for every cent* received the past year as a donation, have printed *more than three Tracts;* and that, exclusive of 6,000,000 pages of covers, they have issued more pages than all their receipts would purchase, at the usual rate of 1000 pages for a dollar.

Branches and Auxiliaries.—The whole number of Branches and Auxiliaries reported at the last anniversary as having contributed to the Society's funds, was 75. The whole number which *now* contribute to its funds, is 340: besides which, 56 have been recognised by the Committee, making a total connected with the Society, of *three hundred and ninety-six.*

Need of increased exertion.—The Committee urge the importance of further efforts in this cause. To very few, comparatively, of our 6000 post-towns and villages, has a single Tract found its way. Large and populous States remain almost wholly unsupplied; and especially almost all the newly settled parts of the country, whose population is rapidly increasing, and many of whom have scarcely any other means of Gospel grace. Into all the States west of the Alleghanies, including Alabama, Mississippi and Louisiana, with a territory greater than all the other States in the Union, and a population, in 1820, of 2,200,000 and now probably not far from 4,000,000, Tracts to the value of only 700 dollars have yet been sent! Yet a large portion of the population have not the Bible, nor any place of worship, nor any stated preaching of the Gospel.

Not to mention the wants of other parts of our country, in which there are hundreds, if not thousands of parishes and neighborhoods without the stated means of grace,—not to mention our domestic and foreign shipping, our French and Spanish and German population, for whom very few Tracts have yet been provided,—there are, beyond our own borders, the millions of Mexico, the West Indies, and South America, committed, as it were, to our charge by divine appointment; many of them now adopting forms of government assimilated to our own, with whom we hold frequent intercourse, and to whom our facilities of access are very great.

Encouraging facts.—Among the encouragements to increased exertion, the Committee mention the fact, that God is blessing the publications of the Society as instruments in the conversion of sinners to himself. Out of a great number of instances illustrating the truth of this remark, we select the following:

I have been informed, says a clergyman in the State of New York, of the reformation, by a Tract, of a most notoriously profane swearer; and in another instance, I have great encouragement to hope for the reformation of one addicted in a high degree to intemperance. A few weeks ago, he adds, I prevailed on a neighboring brother to purchase a few thousand pages of Tracts, to circulate in his congregation; and he has since informed me that the Tract *Quench not the Spirit*, was read in a prayer meeting, and blessed to the awakening and conversion of a lad about thirteen years of age, whose engagedness in the cause of Christ had subsequently led to the conversion of a number of his associates. Previous to the commencement of our labors in the distribution of Tracts, says the same clergyman, we had about as many advocates for the doctrine of Universal Salvation, and I had strong fears that the influence of that fatal error was extending among us; but the very striking and convincing manner in which that fearful delusion is exposed in a number of Tracts which we have industriously circulated, has put the enemy to confusion on that point, and now I do not know of an individual within the bounds of my congregation who will openly advocate the doctrine.

The Tract *On the Lord's Day*, was left in a dwelling house in one of our cities, where resided a family of wealth, who were accustomed in the warm season to amuse themselves on the Sabbath by a trip in the steam boat. After returning, on Sabbath, the Tract was read by the Father with close attention, who, on laying it aside, exclaimed, "This is the last time that you find me sailing on the Sabbath.—Next Sabbath I go to church." He immediately provided himself with a seat in an evangelical church.

The Female Tract Society of New-York report, that one of their Directors penetrated through a dark alley to the abode of a wretched man, grown old in sin, who, when affectionately accosted on the subject of religion, at first rudely replied to her, "I suppose you wish to convert me!" and soon after passionately exclaimed, with reference to the family broils that disturbed his peace, "It's pretty hard, if I've got to have a hell here, and another hell hereafter,"—yet by the reading of Tracts, accompanied with words of Christian kindness, he was induced to visit a place of public worship, where he became a regular attendant, having, as he gave reason to believe, never before entered the house of God on the Sabbath.

The same Society also report the conversion, by means of a Tract, of a decided Universalist, who has since joined a Methodist church.

The Auxiliary Society of Petersburg, Va. mentions that the Tract entitled the *Christian Atonement*, given to a man who had for years been groping in the darkness of nature, was the means of convincing him of his ruined condition as a sinner. He found no rest till he found it in the cross of Christ, and embraced him as the Friend of sinners. He has since united with the church. When we think, says the report, of the value of one soul, saved from eternal banishment from the presence of God by means of a Tract circulated by us, how does it compensate for all we have done, or can do, to the end of our lives.

An Agent near the boundary line of New York and Pennsylvania says, "In the prosecution of my work, I have had much to encourage me. I have visited several places, where the Lord has poured out his Spirit, and, in these places I have found persons exceedingly anxious for Tracts. In one place I found a person, then a member of the church, who was awakened and brought to the house of God by reading the Tract, entitled *The Sin and Danger of Despising a Preached Gospel.*—I have seen a mother who had buried her son, yes her only son. She knew that her only source of consolation was in God, but could not acquiesce in his will, till she had read the Tract *To Mourners.* I knew a youth, a promising member of one of the Eastern Colleges, who distributed many Tracts, and in the last Diary he ever wrote, recorded the special blessings derived to his own soul from Robert Hall's Tract *On the Holy Spirit.* Did he continue in this world? No: he is gone—he is gone to join the songs of the redeemed around the throne. But he did not take his departure till he had made some provision for the Tract Society. Your Agent is the bearer of 30 dolls., to constitute one of his surviving friends a Life Member.

[*Conclusion of the Report on last page.*]

From the Charleston Observer

COVETOUS PROFESSORS.

Sitting lately under the preaching of the word, my ear was struck with the following assertion, "That the covetous man is as much excluded from the kingdom of God as the swearer or the murderer." On my return home, like the Bereans of old, I searched the Scriptures, to see whether this thing were so or not; and was soon satisfied of the truth of the remark.

This crime in many professors, is not fully credited in an age of alms-deeds like the present, and even if admitted to exist, does not excite that abhorence which, from the letter of scripture, it ought to raise in the mind. If we refer to 1st Cor. vi. 10, we shall find this character classed with thieves, drunkards, &c. and this dreadful anathema denounced, that "such shall not inherit the kingdom of God." And as it respects persons professing godliness, we find, in the preceding chapter to the one last quoted, that the Apostle warns the Corinthian church, "not to keep company—if any man that is called a brother, be a fornicator, or *covetous*, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat." Hence we see in what detestation the crime of covetousness is pourtrayed by the word of God, and more especially in one who is called a brother; for the Apostle tolerates eating with such as were of the world; for if it were otherwise, we must needs go out of the world.

But how is the character of the covetous professor esteemed by the religious world in the present day? Do we not seek the acquaintance of such rather than shun him? and are not they too highly esteemed even among good men, who are an abomination in the sight of the Lord? Is it not a common observation, Mr. Such-a one is a pious man, but a little too fond of money? Do we, agreeably to the Apostle's injunction, shun the company of the covetous, as we shun the society of the fornicator, drunkard, thief or extortioner? No: and the reason is obvious; because we weigh characters in the false scales of human estimation, and not in the balances of the sanctuary!

Hence, then, I conclude, that he cannot be a child of God and a covetous man, any more than a man can be truly said to be a converted character, and at the same time a thief. Nay, the covetous man's crime is, if possible, the greater, as it is a more continued act of the mind than the commission of a crime now and then; for the covetous man, like the young man in the gospel, sits down (as a pious writer has well observed,) a violent professor before the Lord.

Reader, art thou a rich man? Thou art a steward, & must one day give an account of thy stewardship. Would it not be a very suspicious sign for the steward of an earthly lord to die very rich? Would it not be surmised that the heir to the estate had been defrauded: Apply this to your own case; you possess nothing but what you have received from the Lord; and when you give to his people or to his cause, you give him "of his own;" and ever remember "there is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

From the Boston Rec & Telegraph.

HINTS TO MY NEIGHBORS.

The way in which many people manage their worldly concerns, is not commendable. Their creditors and debtors are too numerous.—That "frequent reckonings make lasting friends," is a good proverb. Mr A—, and Mr. B—, are neighbors. They live upon terms of intimacy, and are in the habit of buying, selling, and exchanging commodities, as it best suits the convenience of both. They keep imperfect accounts, but neglect to reckon five, ten, or perhaps fifteen years. After so long time it is doubtful, whether they can so settle their affairs, as not to excite unpleasant feelings. But before the day appointed for reckoning one of them dies, and his account falls into the hands of his administrator; who, of course, must be unacquainted with many circumstances pertaining to their dealings. The parties meet, and the disagreeable task now commences; the poor widow is anxious, and in the result all are dissatisfied. Thus the foundation is laid for hard speeches; these are retorted, until a quarrel commences, which is handed down to the next generation.—This is only a faint represention of evils, which have often occured, in consequence of the lax manner in which many men deal with each other. Gentlemen of great business are often deeply involved with others, and have books open to a vast amount, which, on account of particular agreements, and verbal circumstances, can be correctly settled only by themselves; but the task is very unpleasant, and therefore is deferred. If they continue to neglect their duty in this respect, until the death of one or both, vexatious lawsuits, and many other calamities, will be entailed upon their heirs. Such are the unhappy consequences of the bad management of worldly affairs: and no one, who has his eye intensely fixed upon the closing scene of life, and his accountability to God, can be willing to live at this miserable rate Unnecessarily to cause mental pain, or waste of property, is sinful.—The prudent man, therefore, will keep his accounts, and all his worldly concerns, properly adjusted. He will set his house in order, knowing he must soon "die, and not live."

This leads to another thought, which is of still greater moment; the importance of a "Will and Testament." Many duties devolve upon individuals, as heads of families, and as Christians, which are irksome; among these is a timely and conscientious distribution of their substance, by bequest. They sometimes think upon this subject, until perplexities arise, and then conclude to do nothing at present. After a time it returns again, and they feel perfectly convinced, that something ought to be done immediately. They justly consider themselves as God's stewards, and accountable for the use they make of their Master's wealth; and *in their thoughts*, after giving enough to their relatives to render them comfortable, they contribute largely to the support of the poor, to Missionary, Bible and Tract Societies, and other charitable objects. As yet, however, they make no writings, but delay, and delay, until death comes, and their wealth goes to swell the coffers of their rich connexions, and to render it more difficult for them to enter into the kingdom of heaven, while the wants of the poor, and the cries of perishing millions remain unheeded. Many people, who mean to act conscientiously, so manage their wordly concerns, as to injure their children, and other relatives. Making a will does not shorten human life, but it often relieves the testator from great anxiety, and prepares him to serve God without distraction. Reader, are you rich in this world's goods? Is great wealth at your disposal? Read Hall's *voice from the grave*, humbly look to God for direction, and then make your donation for present exigencies, and make your *will*. Are you a Christian? Is your name registered "in the Lamb's book of life?" Are the souls of the heathen of infinite value? And is God pleased to make use of human means for the conversion of the world? Then so dispose of the Lord's silver and gold, which is committed to your trust, as that it may aid the great work *now*, and also when you and I shall have ceased from our labors, and have gone to our final home. OBSERVATOR

He who is not handsome at twenty, nor strong at thirty, nor rich at forty, nor wise at fifty, will never be handsome, nor strong, nor rich, nor wise.

From the Christian Advocate.

"A SABBATH SCHOOL BOY HAS SLAIN A COLONEL."

Mr. Editor,—In the course of my travels, I fell in company with a Col. H———, who related in substance the following anecdote:

"I sent my son to a Sabbath school, not with any desire that he should be religious; but I thought it would be the means of gaining some information. After he had continued there some weeks, he sat on my knee one evening, and asked me several questions about God, the devil, heaven hell, and what people must go to hell. I told him wicked and swearing people must go to hell.—After talking some time, I set him down, when he turned round and said, 'Pa, did you say *swearing* people must go to hell!' Yes. 'Then, you'll go there pa, for I heard you swear!' Oh! thought I, he shall never hear me swear again. But after I moved into this place my hired men left work on account of the cold, when I lost all patience, and swore terribly at them. At night when I took my little son up to undress him, I found him weeping, and asked him what was the matter.—'Pa,' said he, 'you said swearing people must go to hell. You have been swearing to-day, so you must go to hell; and I don't want you to go there.' This reproof penetrated my soul. Guilt, fear, and horror rushed in my mind. I sighed, groaned, and wept. I endeavored to drive these thoughts from my mind. I sought company, drank whiskey, and tried to be cheerful. But when alone my sorrows returned, and the pains of hell gat hold of me. After some weeks I went into my former neighborhood, where the Lord was carrying on a great work. And here I was in a strait betwixt two. I thought, if I gave up, I should be laughed at, as womanish. But I went to the prayer meeting, where I sat in silence the first and second evenings. But the third evening I was enabled to open my mouth; and never shall I forget the sensations that came over me. The people were my old neighbours, whom I had talked with a hundred times. I had managed important cases in courts; I had commanded a thousand men, and seen them fall in battle all around me, and I never trembled.—But now I trembled from head to foot. No sooner, however, had I unburdened my mind, than my pains subsided, a calm peace came over me, my soul was comforted, and I was blessed."

Let angels sing, let our Israel rejoice. The Lord has done a great work. *A Sabbath School boy has slain a Colonel.* A TRAVELLER.

From the Christian Mirror

PARENTAL DUTY.

There is not, on all the pages of divine revelation, a duty more plainly taught, than that of parents to impart religious instruction to their offspring.

God said to his ancient people, "These words which I command thee this day, shalt be in thine heart, and thou shalt *teach them diligently* unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6: 6, 7. This *diligence* in the instruction of children, is again inculcated in nearly the same words, Chap. 11: 19. And it was no doubt for the instruction of children, as well as of adults, that God commanded his people to write his words upon the door posts of their houses, and upon their gates.' V. 20, 21.

Solomon says, "Train up a child in the way he should go; and when he is old, he will not depart from it." Prov. 22: 6. The Psalmist informs us, that God established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their chileren;" (even the praises, the strength, and the wonderful works of the Lord;) that the generation to come might know them, even the children which should be born, who should arise, and declare them to their children, that they might set their hope in God, and not forget the works of God, but keep his commandments." Ps. 88: 4—7. We also read, "Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and less they depart from thine heart all the days of thy life; *but teach them thy sons, and thy son's sons.*" Deut. 4: 9.

It is worthy of particular notice, that God had an especial respect to the instruction and benefit of children in several of the sacred rites which he required of his ancient people. This is the fact, for example, in regard to the passover, and the dedication of the first-born unto the Lord. "It shall come to pass, when your children shall say unto you, What mean you by this service? that ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses." Ex. 12: 26, 27. See also, Chap. 13: 8, 14 15. The duty of parental instruction is inculcated with equal clearness in the New-Testament. By the mouth of the Apostle, God commands parents to "bring up their children in the nurture and admonition of the Lord;" that is Bring them up in the knowledge, and under the restraints of the Gospel of Christ. Eph. 6: 4. This implies, not only the faithful instruction of children in the facts, precepts, and doctrines of Revelation, but likewise restraining their passions, and governing their dispositions, and regulating their whole deportment, as far as possible, by the motives of everlasting importance, presented in the Gospel. To do this, parents must literally obey the commands given to the Jewish church. They must lay up the truths of God's word in their hearts; and being thus prepared for the discharge of duty to their children, they must impart to them religious instruction, daily and tenderly, and affectionately, if they would faithfully "bring them up in the nurture and admonition of the Lord." They must speak to their children of divine things, at the time of morning and evening devotion, and in their social hours around the domestic fire-side, and even when engaged in the busy scenes of active life.—Christian parent, is this thy practice? If not, I wish to propose to you one question, Is the duty obligatory on others, *and not on* you? Has God made any exception in *your* particular case? Nor is this inquiry unimportant to the *impenitent* parent. If God has not excused him, he stands condemned. CALVINUS.

CHILDREN.

The moral branches of Education can never be successfully taught without the aid of example. Example has, in a great measure, the same influence upon every part of education. *Children do little, besides imitating others.* Parents who read, will have reading children. Industrious parents will have industrious children. Lying parents will have lying children.

Every child should be taught to pay all his debts, and fulfil all his contracts, exactly in the manner, completely in the value, and punctually at the time. Every child should be discouraged from the propensity to make bargains, so early, so strongly, and so universally visible. He should be discouraged, also, from every wish to make what is called a *good bargain*; the common source of all cheating; and should be taught that he is bound to render an equivalent for what he receives. Every bargain disadvantageous to himself, he should scrupulously fulfil. Every thing, which he has borrowed, he should be obliged to return, *uninjured, at the time;* and every thing belonging to others, which he has lost, he should be required to replace.

The minds of children may easily be rendered kind by a wise calculation; and by the want of it, will easily become unfeeling and cruel. Children should be taught the first moment they are capable of being taught, a lively tenderness for the feelings, the sufferings and the happiness of all beingst (serpents or reptiles not excepted) with whom they are conversant. Every child should be invariably instructed to exercise kindness toward animals, and to shun cruelty. *even to an insect.* [*Dwight's Theology*

OMNIPRESENCE OF GOD.

How widely diversified, and multiplied into many thousand distinct exercises, is the attention of God! His eye is on every hour of my existence—His spirit is intimately present with every thought of my heart—His inspiration gives birth to every purpose within me—His hand impresses a direction on every footstep of my going—every breath I inhale is drawn by an energy which God deals out to me. This body, which on the slightest derangement, would become the prey of death, or woful sufferings, is now at ease, because He at this moment is warding off from me a thousand dangers, and upholding the thousand movements of its complex and delicate machinery. His presiding influence keeps me through the whole current of my restless and ever changing history. When I walk by the wayside, He is along with me—when I enter into company, amid all my forgetfulness of him, he never forgets me; in the silent watches of the night, when my eyelids have closed and my spirit sunk into unconsciousness, the observant eye of him who never slumbers, is upon me; I cannot fly from his presence go where I will—He leads me and watches me, and cares for me. And the same Being who is now at work in the remotest domains of nature and of providence, is also at my hand to eke out to me every moment of my being, and to uphold me in the exercise of all my feelings and all my faculties. CHALMERS.

NEWSPAPERS.

By a strict calculation it will be perceived that the cost of a news paper is one of the smallest items in a man's expenditures. The deduction of one glass of grog a week—of half a cigar per diem—in short, a single item of retrenchment among ten thousand indulgences, will more than defray the expenses of taking a newspaper.—'These are tough times,' says Grippos to his wife—'let us look about, and see how we can contract our expenses—Ah! there is the newspaper, (unfortunately the first thing thought of,) 'tis the most useless thing in the world; we cannot eat, drink, or smoke it.' 'But,' says the considerate lady, 'what shall we do for the news? How shall we enliven the dull hours, or ascertain how the world wags?—they don't cost much and when the children have read them through they are worth half price for wrapping paper.'

'I can't afford it, though,' rejoins the economical husband—'I must lessen my outgoes; I'll go down and have it stopped.'

We would soberly inquire whether this is not the usual course pursued by those who flatter themselves with having thus vastly circumscribed their expenses? Do they not, through the ridiculous belief, squander greater sums in much less valuable luxuries? and is not the newspaper the very first, and often the only item subtracted from their annual disbursements?—*Rel. Inq.*

A FABLE.

Once when on a journey, a man told me that he saw a rattle snake with a wood chuck about half or two thirds grown, with his hind legs in his mouth, striving in vain for liberty; and being a little curious to see the event, he left them undisturbed. It not being far distant from his dwelling, he kept a daily watch, and on the third day he found that the snake had completely swallowed the wood chuck.

So men in the following way will in a short time swallow a yoke of oxen, viz: by their frequent visits to the tavern or ale shop—by taking the exhilarating dram, it soon becomes a confirmed habit: and although six cents a day for grog seems but little, yet his bill in a short time will become 25 or 50 cents per day, which in three, four, or six months, will amount to a yoke of oxen; and by that time his creditor wants his pay, and he has no money to pay it; his oxen must be sold—the money but barely pays the debt—they are lost and gone forever—and what has become of them? He has swallowed them.—

A TRAVELLER.

SMART REPLY.

In 1586, Philip II, king of Spain, sent the young Constable of Castile to Rome, to felicitate Sextus V, on his exaltation; the Pope, displeased that so young an ambassador had been deputed to him, could not help saying, "And well, sir, did your master want men, by sending to me an ambassador without beard?"—"If my sovereign had thought," replied the proud Spaniard, "that merit consisted in a beard, he would have sent you a buck goat, and not a gentleman as I am."

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GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

Extracts of letters from a correspondent of the New-York Observer.

PHILADELPHIA, Monday, May 21.

We have this day been listening to the reports on the state of religion in various parts of the United States; and it is considered by the fathers of the church as the most interesting report ever presented to the General Assembly. So many and such extensive revivals of religion have never been known in a single year, in the Presbyterian Church. I have not been able to ascertain the number of churches thus highly favored within the past year but it cannot be much short of *three hundred;* and *many thousand* souls have been hopefully converted from the error of their ways. A revival spirit evidently prevails among the ministers and churches throughout our country. Those parts of it which are not rejoicing in a revival, and giving God thanks for the wonderful displays of his mercy and grace in rescuing lost men from sin and misery, are deploring their barrenness, and weeping and mourning over the desolations of Zion; and it is hoped, are praying for the reviving influences of the Holy Spirit. We do indeed hear painful accounts of the prevalence of iniquity, error and ungodliness; but still, the pleasing hope is indulged, that Christian principle and Christian exertion are about to produce a most blessed change in the morals of our country.

Tuesday, May 22.—This afternoon, the Assembly adjourned for the purpose of attending the Anniversary of the American Sunday School Union. The audience was large, and manifested a deep feeling for the prosperity of the Institution. The Annual Report contained facts which speak volumes in favor of the Institution. During the last year it has had under its general superintendence, no less than 150,000 scholars. About 1,000,000 religious pulications have been issued; and since its commencement in 1818, more than 5,000,000. Fourteen thousand dollars have been subscribed by the citizens of Philadelphia for the new building which is to be appropriated to the use of the Society The number of teachers and pupils reported as having been hopefully converted during the year, is 1431; which, added to those previously reported, makes an aggregate of between 5 000 and 6 000! This probably falls considerably short of the whole number. These facts are sufficient to make every friend of his country a warm supporter of Sabbath Schools. The Report is soon to be published.

Wednesday morning, May 23.—I have only time to say that the General Assembly have been together this morning, and have spent the whole time in prayer, praise, reading the Scriptures, and exhortation. It has been the most interesting meeting I ever witnessed. Every heart seemed to feel, and almost every eye was wet with tears. The impression is general that there is truly *a revival of religion in the General Assembly.* Let the same spirit of prayer and of brotherly love prevail in our churches, as appears now to prevail in the Assembly, and revivals of religion will be known throughout the United States.

From the Philadelphian.

GENERAL ASSEMBLY.

Report of the proceedings of the Assembly

THURSDAY, May 17.

After sermon by the Rev. Dr. M'Auley, from Mark xvi. 15, 16—"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned"—the Assembly proceeded to organize themselves for business.

The Rev Francis Herron, D. D. was chosen Moderator and the Rev. Philip C. Hay, temporary clerk.

FRIDAY, May 18.

After the appointment of the usual committees it was resolved that it be the order of the day for Monday, to receive reports on the state of religion—and the rule adopted by the last assembly "that they will hereafter prepare no general narrative on the state of religion," was repealed.

Thanksgiving, Humiliation and Prayer.

The Assembly resolved to suspend their ordinary business on the 23d instant, and to devote the whole day to thanksgiving, humiliation and prayer.

SATURDAY, May 19.

New Scholarship.

A communication was received from the Trustees of the General Assembly, informing them that Mr. James Anderson, of the city of New York, had paid to their treasurer 2500 dolls to endow a scholarship in the Theological Seminary at Princeton.

Synods of Indiana and Kentucky.

The petition of the Synod of Indiana, that the Ohio river may hereafter be the boundary line between that Synod, and the Synod of Kentucky, was granted. The line between the Synods of Indiana and Ohio remains as it now is for the present.

MONDAY, May 21st.

Committee on pastoral letter.

Dr. Rice, Mr. Sprague, Mr. Bush and Mr. Belville were appointed a committee to draught a pastoral letter to the churches and people under the care of the General Assembly.

TUESDAY, May 22d.

Seminary at Princeton—Report of Trustees.

The Trustees of the Theological Seminary at Princeton made a report agreeably to charter, which was accepted and directed to be printed. It is as follows:

Second annual report of the Trustees of the Theological Seminary of the Presbyterian Church.

The Trustees report that the real estate of which they are possessed remains the same as was reported to the last Assembly.

The Treasurer has received during the past year from the Treasurer of the Trustees of the General Assembly the sum of 4987 dolls 50 cts.—the whole of which he has paid out for Professors' salaries, leaving in his hands on this fund, the balance of last year of 13 dolls. 32 1-2 cts.

The Treasurer has received on the General expense fund during the past year, 755 dolls., which, added to the balance in his hands as per last report of 639 dolls. 70 cts., makes the sum of 1394 dolls. 70 cts. Of this sum he has paid out for the incidental expenses of the Institution, the sum of 1038 dolls. 61 cts., leaving a balance in his hands due this fund of 356 dolls. 09 cts.

The Treasurer has received on the education fund, during the past year 2001 dolls. 75. cts., which, added to the balance of 248 dolls. 88 1-4 cts reported in his hands at the date of the last report, makes the sum of 2,250 dolls. 63 cts. Of this sum he has paid out, 2168 dolls. 38 cts. leaving a balance due this fund of 82 dolls. 25 cts.

The Treasurer has still in his hands the balance reported last year on the Professor's House fund of 8 dolls. 85 1-4. cts.

Recapitulation of balances.

	Dolls	cts.
Contingent fund,	13	32 1-2
General expense fund,	356	09
Education fund,	82	25
Professors' House fund,	8	85 1-4
Total	460	51 3-4

Signed by order of the board of Trustees.

JOHN M'DOWELL, *Sec'ry.*
Princeton, May 15, 1827.

A report from the Presbytery of Hanover, respecting the Theological Seminary under their care, was presented and committed.

The Assembly resolved that there be no election for Trustees of the General Assembly, or of the Theological Seminary at Princeton the present year.

Office of ruling Elder.

The complaint presented by the Rev Dr. Green in behalf of a minority against a decision of the Synod of Philadelphia, by which complaint the following question was presented for the decision of the Assembly, viz.—"Is it consistent with the constitution of this church for the same individual to hold the office of ruling elder in two different churches at the same time?" was, after hearing the complainants and the Synod, dismissed, and the decision of Synod in the negative was affirmed.

Donation from Tract Society.

The Female Tract Society of Philadelphia presented to the Assembly 5000 tracts, for distribution in the Western and Southern States, and the distant parts of Pennsylvania, where they are represented as destitute of a stated ministry and of religious books, for which the thanks of the Assembly were returned.

WEDNESDAY, May 23d.

This day being set apart as a day of humiliation, thanksgiving and prayer by the Assembly, no business was done. The members convened for the performance of the appropriate duties of the day, at 10 o'clock, and in the afternoon at 4 o'clock.

REVIVALS.

WASHINGTON & SHELBY COUNTIES, KY.

The news from Washington co. Ky. is of a very pleasing nature. In several churches, the work of the Lord is progressing and increasing—many precious souls have been added to the church—many more, it is expected, will soon profess their faith in Christ, before many witnesses.

In Shelby county the revival is becoming more extensive and powerful. We learn from brother Danl Colgan, that more than one hundred have been added to one of the churches in that county. Truly the Lord is doing great things for the souls of poor sinners—may the revival spread till it covers the whole world.—*Bap. Rec.*

PHILADELPHIA.

We are happy to learn that about 40 persons stand propounded to join in communion with the First Presbyterian church, in the Northern Liberties next Lord's day, and that from 10 to 20 more are still somewhat anxious, and several more have obtained a hope; yet it was thought advisable that they should be kept on trial a short time before uniting with the church.

The above is part of the fruit of the revival in that church, during the last winter; a part has joined in the communion of other churches, some, the Presbyterian, and some, the churches of other denominations.

ORVILLE, N. Y. May 2, 1827.

The state of religion on Sandy Creek Circuit at present, is quite favourable. The circuit has been very low; unhappy divisions had sunk the spirit of our good brethren; but of late they appear to be gaining strength. Some small revivals have been going on through the winter, but the principal work commenced about two months ago, in Henderson. The Baptists, Presbyterians and Methodists all united to pray for a reformation, and the Lord heard them: conviction fell upon the youth, and a number were converted. The work has spread from neighbourhood to neighbourhood, until there are about sixty or seventy con-

verted, and many more under deep awakenings.—*Adv. and Journal.*

TROY, N. Y.

The solemnities of the last sabbath afford us, says the Troy Review, the pleasure of recording further proofs of God's love to his church in this city Fifty-eight persons were admitted to the Presbyterian church, fifty one of whom were received on profession of their faith, and seven on certificate. The afternoon was appropriated to the admission of members, and the administration of the Lord's supper. The house was crowded and solemn. The presence of God was felt, and christians rejoiced in this merciful visitation.

NEWTON, Mass.

The first Lord's day in the current month was a very solemn and interesting day in Newton. The first Congregational Church in the town received thirty additional members. The second Congregational Church received 12. The Baptist received nineteen additional members. Since the revival 37 have united with the Baptist Church.

The whole number baptized and added to the three Baptist Churches in this city, in the present month and the last, is 79.

BOSTON, Mass.

Seventy-two persons were received into Dr. Beecher's Church on last Lord's day, being the same number as received in January last.

Conference of Evangelical Churches in Boston and vicinity.

A meeting of this body was held on the 8th May, at Dr. Holme's meeting-house in Newton. The forenoon was occupied in giving the religious narratives.

The churches reported to be at this time blessed with a revival of religion, as we learn from the Recorder and Telegraph, are, Boston, the Old South, Park-street, Union, Hanover and Green-street churches. Also, the first church in Charlestown, the second in Medford, the second in Waltham, the two churches in Newton, and the second in Dorchester. In all these churches, says the Recorder, weekly meetings for inquiry are holden, at which are present weekly, from 600 to 700 inquirers. The number of hopeful converts in these religious societies within the last six months is supposed to be between 450 and 500. And in all those congregations mentioned above, as blessed with a religious revival, the work of the Lord still continues, and in many of them is advancing with increasing interest.

TOWNSEND, VT.

Extract of a letter published in the Vermont Chronicle.

"The revival has extended to almost all parts of the town, and to those of all ages, from the child of 7 or 8 years, to the old man of 60 or 70.

Not far from one hundred, in different parts of the town, and among different denominations—give evidence of having passed from death unto life. —More than 15 family altars have been newly erected, which we hope will never be thrown down while life remains."

ANDOVER, MASS.

We learn, says the Repository and Observer, that a powerful revival has recently commenced at Andover, Mass. In the society of Rev. Mr. Edwards, sixty were present at a late inquiry meeting, who were solicitous to learn the way of salvation. Of the number of hopeful converts, we are not informed. The work is said to prevail in a powerful manner in the academy.

STONEHAM, MASS.

At Stoneham, a revival has lately commenced from the instrumentality of extraordinary circumstances. The immediate cause of its commencement, we are informed, was a mock administration of the sacrament by thoughtless youth, who had collected for social amusement. The young man who took the lead in this highhanded and presumptuous sin, was so struck with a sense of his guilt, that he was literally pressed to the earth under the weight of his iniquity. Several times, while on his way home, he was actually obliged to sit down in the road, to recover strength to proceed. A similar sense of guilt, though somewhat less oppressive, pervaded the whole company who had been engaged in the mockery. They were all, or nearly all, struck under pungent convictions. From this remarkable beginning, in which the very devices of Satan himself seemed to be instrumental of advancing the kingdom of Christ, the work is extending through the town.

Rep. & Obs.

PITTSFIELD, M. & CANAAN, N. Y.

A northern correspondent writes us, under date of 12th May, that the number of hopeful cases of conversion, in the present revival of religion at Pittsfield, Mass. is 400; and that 47 were added to the Presbyterian Church in Canaan, N. Y. on the 6th May, among whom were a considerable number of aged persons. The churches at Richmond, Egremont and Greenriver, are still enjoying the presence of the Holy Spirit.—*Philadelphian.*

From the Philadelphia Nat. Gaz

IMPORTANT NEWS FROM BUENOS AYRES.

We are indebted to Mr. Sanderson, of the Coffee House, for Buenos Ayres papers to the 13 March, and a Gazette of Monte Video of the 17th of that month. Buenos Ayres was full of joy for a considerable victory obtained by her army over that of the Emperor of Brazil. We proceed to lay before our readers a translation of the first official despatch announcing the event.

TRIUMPH OF THE ARGENTINE REPUBLIC.

"Head Quarters, Feb 21st, 1827.

"*To his Excellency the Minister of War:*

"The general in chief of the Republican army has the satisfaction to communicate to His Excellency the Minister of War, that, after two partial engagements, in which the division of Ventus Manuel was attacked and beaten on the 13th inst. by Col. Lavalle, and on the 16th by General Mancilla, the Republican army fairly encountered the Imperial bands in the field of Itzaingo. Their numbers amounted to eight thousand five hundred fighting men, of the three descriptions of force; the battle continued to rage for six hours: skill and energy were displayed on both sides; at length the enemy gave way before the power of our brave troops, being completely routed: his cavalry was dispersed, and he left on the battle ground *more than twelve hundred dead*, among them Marshall *Abreu*; ten pieces of artillery; all his munitions and baggage; many prisoners and arms.

"The loss of the Republican army does not reach four hundred wounded and killed; among the latter, and his fate is deeply lamented, is the intrepid Col. Brandzen, who fell at the head of his regiment.

"The immediate benefits of this victory, and its consequences, are immense. The general in chief is pursuing the enemy, in order to improve his advantages to the utmost; and in the name of the army he felicitates the nation and the government. All the individuals of the army have contributed in the most laudable manner to the fortunate issue of the day of the 20th. CARLOS DE ALVEAR."

GREECE.

It is asserted, under date of Corfu, March 24, that Athens is at length delivered from the presence of the enemy Before the 1st of March, more than 6,000 Greeks had assembled in the neighborhood of that city, and the number of Turks was 8,000.

"On the 2d of March, a part of the troops of Redschid Pacha directed their march towards Mount Pentelicus, in order to retreat into Bœotia; the Greeks had quitted their camps at Eleusis, and advanced as far as Cophinus. Having from that station noticed the retreat of the enemy, they fell on their rear; the Turkish cavalry, which Seraskier commanded in person, rallied, and withstood the attack of the Greeks for three hours. Redschid Pacha showed in this affair great ability; a party from the Ionian Isles, commanded by Eumorphopoule, and some Mainotes, having recognized the Pacha, made two attempts to reach him, but were repulsed. At length the Turks retired towards the hill of Brillissos. During the night, nothing was heard but the enemy's cannon, and musket shots from every quarter. On the 3d, very early, the Greeks hemmed in the enemy very closely; the Turks kept their position until one in the afternoon; when, favored by the dense smoke which covered the country round, they directed their march northward, and succeeded in making their way. The number of the killed and wounded is not yet ascertained; a great many Greeks are wounded. As to the Turks, it is presumed that one-third of the army of Redschid remains on the field of battle."

MURDER AT ALBANY.

A most horrible murder has recently been committed in the vicinity of Albany, N. Y. A gentleman by the name of JOHN WHIPPLE, while sitting in his room in the evening, in company with another person, was shot with a pistol fired through the window, and almost instantly expired. "Mr. Whipple was in the prime of life, industrious, enterprising, and fair in all his transactions. He has been cut off in the midst of his usefulness, leaving a widow, and an interesting young son to lament his untimely fate." A man calling himself Joseph Orton, (but whose real name has turned out to be Jesse Strang,) has been apprehended on strong suspicion of being guilty of the murder, and committed for trial. He had been employed as a laborer on Mr. Whipple's farm, for six or eight months previous to the murder. Mr. Whipple had returned home from New-York, the day previous to the one on which he was murdered.

"It is stated by persons from Albany with whom we have conversed, (says the N. Y. Commercial Advertiser,) that Mr. Whipple being absent from the city, whence he was expected to return to Albany on Saturday, Mrs. W. went down to Fobbe's hotel, where her husband was in the habit of stopping as he landed from the boat, and wrote him a letter, cautioning him not to come home after dark, as she feared he would be murdered—having seen suspicious persons lurking about the premises.—And on her examination, it is said she confessed that Orton had urged her to give her husband arsenic, declaring that if she did not he would shoot him."

The Albany Argus states, that since Orton has been committed for trial, "circumstantial proof against him has been strengthened rather than diminished; but that however criminal Mrs. Whipple's conduct may have been in other respects, no proof exists, after two examinations, of a participation on her part in the murder." The verbal reports upon this subject increase in horror. About two months since, a Mr. Van Rensselaer died under singular circumstances, at Mr. Whipple's house, where Strang had then for some time been living. Mr. Whipple had been previously indisposed, and Strang (or Orton) had been sent for an emetic to give him; but as he felt better before Strang returned with the medicine, it was not taken. When Mr. Van Rensselaer, a relative of Mrs. Whipple sickened, he thought an emetic would do him good, and took the dose which had been procured for Whipple. He died in great agony, very suddenly, and it was then supposed that the wrong medicine, was given him. We are told that his body was to have been taken up and examined on Wednesday.

New-York Com. Advertiser.

COLUMBIAN COLLEGE.

The President and faculty of the Columbian College at Washington, having resigned their stations in consequence of the great pecuniary embarrassments of the institution, the board of trustees have declared a vacation until the second Wednesday in September next. They express a hope that by that time they will be able to procure a faculty of the highest qualifications, and to recommence the operations of the college under more favourable auspices.

MARRIED,

On the 9th ult. at St. Francisville, La. by the Rev. J. A. Ranoldson, the Rev. James Challen, of Cincinnati, to Miss Eliza Bradford of the former place.

On Tuesday, the 29th ult. at Henderson, K. Mr. Edmund H. Hopkins, to Miss Mary Ann Hamilton.

From the New York Observer.

SPEECH OF THE REV. E. W. GILBERT,

Of Wilmington, Delaware,

BEFORE THE AMERICAN HOME MISSIONARY SOCIETY,

At its Annual Meeting May 8, 1827.

Permit me, sir, to second the motion [to accept and publish the Annual Report] and assign a few further reasons for the measure.

In the first place, sir, were there nothing interesting in the Report itself, it ought to be published, because it is the *custom of the day*. And a good custom it is. You owe it to the public; your Auxiliaries expect it; your friends are anxious to hear what good has been accomplished, what more is contemplated, and with what encouragement you meet. Your enemies too will be saved the trouble of those evil surmisings and dark suspicions in which they so much delight.

It ought to be published, because this is a *new* Society, not yet known, —one which ought to be known, that it may secure the patronage it deserves.

It ought to be published, because it contains "*glad tidings of great joy*, which should be to all people" That this Society, in the first year of its existence, should have raised no less than $20.000, employed 169 Missionaries, supplied 196 Congregations, been blessed with 17 Revivals, and have added to the visible kingdom of Christ 1000 converts, is surely worth being known, and that not in *generals* only, but in all its interesting *details*. Even in this day of *wonders*, I question whether *more wonderful* success has attended any benevolent enterprise. Why, sir, at this rate, we shall not be surprised, if in five years time, it should have 1000 Missionaries in the field, and plant a whole State or Territory in a single year!

But sir, the principal reason why I think it ought to be published is, that it *presents the best of all plans yet conceived for managing Domestic Missions*. I say the best of all plans *yet conceived*,—for as the Millennium rolls on, God is evidently *improving* the plans of his church, and will go on to improve them more and more. But at present, in the *simplicity*, *economy*, *wisdom* and *efficiency*, of its plans and schemes, this Society is far a-head of many similar institutions. I refer particularly now to the circumscription and location of its Missionaries, in such a manner as to render their labors stated and constant in fields which they may watch and water, as well as plant. There appears to me to have been a sort of *benevolent infatuation* in many of the old schemes for cultivating the waste places of our Zion,—in scattering the seed of truth over such immense tracts of uncultivated ground.

It has been too much the fashion to send Missionaries over a wide, illimitable circuit, where it would be utterly out of the question to revisit the same people more than once or twice, or give them more than two or three lessons of the Gospel. I was sent once on just such a Mission myself, in the course of nine months' travelling between 3000 and 4000 miles, over a circuit whose diameter was not far from 500 miles! It was not an exploring tour, but to gather souls into the fold of Christ. And I know, sir, that such Missions have not been uncommon. Whole States or Territories, I had almost said the whole Western and Southern Country, have been given as a field to some. Now, sir, how different the management in temporal things? How much wiser are the children of this generation than the children of light! Does the husbandman who goes forth bearing a little precious seed, his last, his all, scatter it here and there, and every where, over some hundreds or thousands of acres, amidst the thorns and briars and rubbish of the wilderness? What would he expect from such—may I not call it waste? Surely he might expect more from a handful of corn, sown together, or from a single half acre garden, well ploughed, fenced and dressed, than from the whole N. W. Territory unwatched and untilled. Heads of corn, might spring up here and there, but the stones would prevent any depth of root; the thorns would choke; the high trees shade; and the wild beasts and vermin devour it. How little would come to perfection. And why should we expect the end without the appropriate means, in the vineyard of Christ, more than in any other vineyard? Is it not quite as necessary to break up the fallow ground, clear away the thorns, see that the seed takes root, build a tower, and station a regular watchman, in spiritual as in secular things? Judging from their conduct, it does seem really to have been the impression of some, (individuals and Societies,*) that God will protect the seed, once sown, *whether we look after it or not;*—that all Ministers have to do, is to convict and convert souls, and then fear not their perseverance and salvation? Is this the rule of Scripture? Have we any right to expect that God will carry on his work farther than we co-operate? If so, let us unsettle all our Pastors, give up this useless guardianship, and let it be our sole business to scatter the seeds of truth as widely as possible. Let us only *find*, not *feed* the sheep of Christ, nor gather into the fold, but *leave all that to God!*

But if, on the other hand, no fruit is to be anticipated, farther than we watch and fence our spiritual plantation—and by the way, in that great Western Wilderness, where the principal field of this Society must ultimately lie, more fencing and watching is necessary than almost any where else,—how necessary to confine and circumscribe, in some measure, the labors of our Missionaries, and tell them to sow only what they can guard, and gather in when ripe. Surely we may expect more from 1000 souls thus tended, than from 100,000 thus neglected!

The plan of this Society is also the most *economical* of all hitherto discovered. It throws nothing away,—and *helps none but those who will consent to help themselves*.

The best of all charity for the common poor, is work,—the best mode of distributing the Bible is to make the recipient a willing *purchaser*,—and the best mode of sending the Gospel to the destitute, is to enlist all their own energies in its support. In fact, this is the mode in which the Lord bestows his *charity*. He does not save *idlers;*—but whenever he works in us, or for us, he sets us to work for *ourselves* with fear and trembling.

In short, it may be my ignorance, sir, but I confess I am filled with *admiration* and *surprise*, whenever I look at this Society—recollect its infantile age, and Herculean achievements! Why, sir, before it is well out of the cradle, it grasps the old Serpent by the neck!

Now, Sir, such a Society as this should be known,—its plans published—its admirable machinery explained, and recommended to universal imitation.

From the New York Observer.

NECESSITY OF BIBLE ASSOCIATIONS.

From an Address before the American Bible Society, May 10, 1827, by the Rev. Howard Malcom, of Philadelphia.

"The whole number of Bibles and *parts of Bibles* issued by the British and Foreign Bible Society, is about *four millions*. By the American Bible Society, less than *six hundred thousand*. The probable total by all other Societies, *one million;*—making a grand total of less than *six millions!* More than half of these are parts of the Bible; such as Psalters, Gospels, Epistles, &c. If, since the Reformation, there have been printed four times as many by the booksellers, (which cannot have been the case) and none had been lost or worn out, there would be on earth *thirty millions*. If all these were so scattered as that two copies should no where be in one family or store, then one in thirty of our race would have *some portion* of the Scriptures. Allow five persons in a family, and one sixth of the families would be supplied. Taking into our estimate the quantities destroyed and the irregular distribution of the rest, and the scarcity of the book is truly alarming. Compared to the world's exigency, our work is but commenced. Whole kingdoms and continents remain almost untouched."

Now, sir, we are to bestir ourselves,—not mainly to secure legacies, or extend our subscription list, but by encouraging the *Association system*. Donations and Legacies will come, we trust. Tis blessed to give. But, THE WORLD MUST BE MOVED TO SUPPLY ITSELF! If this cannot be done, sir, our Society is an abortion? How are the vast expenditures of a government sustained? Not by exactions from the opulent, but by contributions from all. So must we proceed. And here is the point where Ladies enter on the work, and may prosecute it with amazing success. Let those of Liverpool be our reference. If any one is unacquainted with the peculiar modification of the Bible scheme to which I allude, I beg to refer them to Dudley's Analysis of the British and Foreign Bible Society; a work from which I earnestly wish this Society were able to print selections for gratuitous distribution. A partial illustration of the system may be found also in the recent reports of the Female Bible Society of this city.

It is refreshing to see how Christians improve in the methods of doing good, as practice renders them expert. Formerly, whole boxes of Bibles were sent to some clergyman or public officer, who took huge pains to publish his acquisition, and forthwith scattered them among promiscuous applicants. Sir, it was but as the sprinkling of a water-pot on favored beds, which did not suffice even where it was applied, and left the wide fields to perish. We now sell them, and find the public as willing to buy as they were to accept.

Of all objects which can present themselves to a friend of our cause none is comparable in importance to the general institution of BIBLE ASSOCIATIONS. They gather the

*We give these remarks of the speaker, because they seem to be aimed at abuses which have fallen under his own observation, though we are happy to deny their applicableness to the recent usage of most of the Domestic Missionary Societies in this country. Some of the most important of the State Societies have been practising for a number of years, substantially the same plan which is now adopted by the A. H. M. S.—*Cor. Sec'ry.*

weekly pence which buy the book, and which, after that object is accomplished, are still cheerfully, and in thousands of instances, joyfully paid. The Parent Society is thus not only exempted from cost, but finds it surest, amplest, most blessed source of revenue. It is a sweeping work which our female co-adjutors thus perform. Not only is the Bible work done, and so well done, but in its progress children are gathered for the Sunday Schools, the sick are visited, Tracts are laid on every table, the poor are made emulous, and the sick learn consolation:—in fine, it is a perfect system of home missions. May the Lord multiply these salutar, exertions of females!"

From the New York Observer.

LETTER FROM PARIS

Extract of a letter from an American gentleman in Europe to the Rev. Mr. Arbuckle, of Blooming Grove, dated PARIS March 1, 1827.

With respect to the state of religion in France, it presents a very different aspect from that of our own country; at least to a man from Blooming Grove. In Paris, when he sees the billiard rooms in every street frequented with gamblers, the theatres and ball rooms crowded upon the evenings of the Sabbath, the shops open and streets full of carts and carmen upon the first, almost as much as any other day of the week;—when, not only by twilight, but frequently at noon day, he meets with her whose ways are the ways of death, he will conclude that the practices of the Popish subjects differ as widely from that of the Protestants as their articles of faith. —Out of thirty millions, the whole population of France, there is but half a million of Protestants. Their proportion to the Catholics is only as one to sixty;—all the remaining part (with the exception of a few Jews) being Catholics; at least baptized into the Catholic church. Of these, the greater part, in regard to religion, follow the path of their forefathers, without thinking for themselves whither that path may lead them. They have little religion at any rate; seldom go to church, seldom think of death and eternity; and when they do, the first maxim which presents itself, seems to be, *Let us eat and drink, for to-morrow we die*; and they plainly manifest by their conduct, that they esteem pleasure as their chief good. Those whose circumstances permit them to spend their evenings in coffee houses, which are numerous and not expensive, assemble here in clubs, where they spend three or four hours at chess, tric-trac, domino, &c. Others who have acquired a taste for gambling, even of those who live by their daily labor, assemble at their particular houses in the evening, where they lose perhaps the last franc they have in the world, without looking forward so far even as the end of the present life.

This, I think, is the true character of a great portion of the inhabitants Others, more prudent, more accustomed to reading and thinking, do not all follow the footsteps of their fathers, nor take for granted every *ipse dixit* of the Pope. A French teacher with whom I studied a few weeks, when I first came to Paris, told me that although he believed his religion the purest in the world, yet he thought several of its doctrines were incorrect, and not founded in Scripture A young lady told me she thought several of their doctrines absolutely absurd:—that the Protestant religion appeared to her more rational, and the government of our church more agreeable to the spirit of the New Testament; and she gave me a pamphlet containing a satirical account of the Jesuits and their doctrines. Thus many, more or less disapprove of their religion, though interest prevents them from acknowledging it to their friends. Others, however, even of those well educated, among whom perhaps we may include the king and royal family, give implicit faith to all the doctrines of their church, in their fullest extent. I boarded several weeks with a French Catholic, the Principal of an Academy, and bachelor of letters. The various little observances in his family frequently reminded me of what I had read in Mosheim's ecclesiastical history, concerning the numerous ceremonies introduced into the church, during the extensive influence of the Pope in past centuries. Even while asking a blessing at table, they form the cross, putting a finger on the forehead and thrice upon the breast: saying at the same time, "Father, Son, and Holy Ghost, Amen." A lad of about twelve years once observed that he wondered so pious a man as he took me to be, should eat meat on Friday, thus weekly committing, as he thought, un grand piche, or great sin. In their church, when they receive what they believe to be the real body of Christ, they are not allowed to touch it with their hands, but the priest lays it upon their tongues, that they may swallow it wholly at once. Thus they believe they are actually receiving God! that the Pope has the supreme power on earth, and can pardon their sins.—But there is yet another class in France, and very numerous, who reject both the true and false doctrines of their religion. The writings of Voltaire, which are to be found in every bookshop, and very cheap, have had a corrupting influence on the minds of those who are accustomed to read them. How strange that a man of sense should attempt to lay the axe at the foot of religion, and yet acknowledge it necessary even to the existence of law and justice! Thus Voltaire, in one part of his works, to give a literal translation of the passage, says, "Consult Zoroaster and Minos and Solon, and the sage Socrates, and the great Cicero: they all adored one master, one judge, one father. The sublime system, ("that is, religion.") is necessary to man. It is the sacred bond of society, the first foundation of truth and justice; the check of the wicked, the hope of the righteous If God did not exist, it would be necessary to invent him."

SOUTH AMERICA.

Superstitions of the Roman Catholic Clergy

On great days, the Ladies of Buenos Ayres, dressed in their best clothes, are seen going to church, followed by a black child in yellow or green livery, who carries in his arms an English hearth-rug, always of the most brilliant colors, on which the lady kneels, with the black child behind her; but generally the churches are deserted, and nobody is to be seen in them but a few decrepit old women, whispering into the chinks of the confession box.

Once a year the men and women are called upon to live for nine days in a sort of barrack which, as a great favor, I was allowed to visit.

It is filled with little cells, and the men and women, at different times, are literally shut up in these holes to fast and whip themselves. I asked several people seriously whether this punishment was performed *bona fide*, and they assured me that most of them whipped themselves till they brought blood. One day I was talking very eardestly to a person at Mendoza, at the hotel, when a poor looking monk arrived, with a little image surrounded with flowers; this image my friend was obliged to kiss, and the monk then took it to every individual in the hotel; to the landlord, his servants, and even to the black cook, who all kissed it, and then of course paid for the honor. The cook gave the monk two eggs.

The priests at Mendoza lead a dissolute life; most of them have families, and several live openly with their children. Their principal amusement, however odd it may sound, is cock fighting, every Thursday and Sunday. I was riding one Sunday, when I first discovered their arena, and got off my horse to look at it. It was crowded with priests, who had each a fighting-cock under his arm, and it was surprising to see how earnest, and yet how long they were in making their bets. I staid more than an hour, during which time the cocks were often on the point of fighting, but the bet was not settled.

Besides the priests there were a number of little dirty boys and girls. While they were arranging their bets, the boys and girls began to play, so the judge instantly ordered those who had no cock to fight to go out of the arena, upon which the poor boys and girls were immediately turned out.—*Lond. Evan. Mag.*

THE THEATRE.

Opinions of the patriot, J. Quincy, Jr, father of the present Mayor of Boston.

When at New-York in 1773, he attended the theatre one evening, and says of the performances, "I was on the whole, much amused;—but as a citizen and friend to the morals and happiness of society, I should strive hard against the admission, and much more the establishment of a theatre, in any state of which I was a member."—*Memoir, p.* 138

In Nov. 1774, while he was in London, he wrote thus in his journal? "Went this evening to Covent Garden Theatre; saw the 'Beggar's Opera.' with the farce of 'Cross Purposes.'—Shuter acted well the part of Peacham, and the actresses in several striking elegances of gesture, voice and action, convinced me that women equal men in the powers of eloquence. I am still further satisfied in my opinion, that the stage is the nursery of vice, and disseminates the seeds of it far and wide, with an amazing and baneful success."—*ib. p* 233.

LADIES

How to know a Lady in the Theatre. —A true lady in a theatre never wears a hat (particularly if *coal scuttles* are fashionable)—never sets or stands with her back to the stage between the acts,—never eats nuts or drinks or eats at all in the house. A lady never makes herself conspicuous by loud and boisterous conversation, particularly during the most interesting part of the performance —Yet we have seen all these things done by those who considered themselves ladies. *N Y Gaz.*

Another.—If you would find "a true lady," you may search through the theatre, box, pit and gallery; but she is seldom, if ever there. Go then to the little group of mother and children, or the circle of select friends, or some abode of poverty and sickness. In one of those places you will find her.

POETRY.

THE BOSTON BARD.

[*MR. ROBERT S. COFFIN.*]

This highly-gifted, but unfortunate "child of song," closed a life of suffering on the 7th ult. at Rowley, Mass. The following, which is one of his last productions, will be read with interest, not only on account of its great beauty but also, because it shows he was deeply impressed with the vanity of all earthly pleasures, and the comforts of religion in a dying hour.—[Editor Scioto Gazette.]

No more the idle song I weave,
To strains of godless mirth;
Earth and its fleeting joys I leave,
Its vain pursuits, that still deceive,
And have in sin their birth.

What boots the smooth and senseless lay,
That wakes at beauty's nod?
To waste upon the painted clay
That praise, which through life's little day
Alone belongs to God.

Of what avail to strike the lyre,
To swell the victor's fame?
To higher fan ambition's fire,
And bid the busy crowd admire
At war's destructive flame?

Why wait at wealth and folly's door,
And lowly bend the knee
To him who never fed the poor,
Or lent to misery from his store,
A doit in charity?

Ah! richer themes my muse demands,
To wake the sacred lay;
Look on those pierc'd, those bleeding hands,
That wounded side! *To* ruffian bands
The Saviour falls a prey!

Oh, God! no more to worldly themes
Shall sink the muse supine;
The light of truth around her beams;
She bursts the bonds of fancy's dreams;
Blest Saviour, she is thine!

BOSTON BARD.

Newburyport, Feb. 13, 1827.

THE FOUNTAIN OF MARAH.

By Mrs. Hemans.

Exod. xv. 23—25.

Where is the tree the prophet threw
Into the bitter wave?
Left it no scion where it grew,
The thirsting soul to save?

Hath nature lost the hidden power
Its precious foliage shed?
Is there no distant eastern bower,
With such sweet leaves o'erspread?

Nay, wherefore ask?—since gifts are ours,
Which yet may well imbue
Earth's many troubled founts with showers
Of Heaven's own balmy dew.

Oh! mingled with the cup of grief,
Let Faith's deep spirit be,
And every prayer shall win a leaf
From that blest healing tree!

AMERICAN TRACT SOCIETY.

SECOND ANNUAL REPORT.

Conclusion.—The Report concludes as follows: What God designs for the Society in future, the Committee know not; but of this they are assured,—that if it is suffered to languish for want of pecuniary aid, or Christian exertion, in the great day of accounts, many a heart will ache, and many a soul tremble, because of talents unoccupied, and opportunities of usefulness neglected.

When all the immortal beings who have been reformed and won from the error of their ways by means of Tracts, and all who have been born again in the revivals of religion which have been occasioned or greatly promoted by their instrumentality, when mothers, converted by means of Tracts, shall bring with them their children, and pastors their people, and all be gathered together on Mount Zion above, ascribing salvation, and glory, and thanksgiving, and praise, "unto him that loved them, and washed them from their sins in his own blood, and hath made them kings and priests unto God, for ever and ever,"—then, and only then, will this cause appear in its real magnitude, and the solemn import of the responsibility devolving upon us be duly weighed.

LIBERAL BEQUEST.

The Trustees of the Parochial Funds of the Calvinist Society in Worcester, acknowledge the liberality of the Hon. Daniel Waldo, in making to them, and through them to the Church and Society, the bequest of the Meeting-house in which they worship, and also a donation of Five Thousand Dollars, both as a permanent fund, the income of which is to be appropriated to the support of the gospel ministry in said Society.

PREDICTIONS FOR 1827.

Things that will NOT *be done.*—Christians will not, upon such excuses as they now offer, *travel on the Sabbath.* They will have no *interest* or part in any *Stage* or *Boat* that goes on God's holy day.

They will not *purchase meat* in our Market on Mondays so long as the butchers pursue their *present practice* of killing on Sabbath evenings.

They will not rest in their beds later on Sabbath than other mornings.

They will not *import, manufacture, buy, sell, give or receive Ardent Spirits.*

They will not forsake their trust in God and turn to Lotteries to acquire wealth. They will not buy or sell tickets.

I am no prophet nor the son of a prophet. Yet I fully believe there will be a reformation in these things in 1827—and I do not hesitate to denounce, Wo, wo, wo, to that professor of religion who does not go for The Whole.—*Roch. Obs.*

From an English Magazine for April.

REV. MR. WOLFF.

This indefatigable traveller and preacher, still remembers his brethren according to the flesh. He held a public discussion in London, on three successive evenings in March, with Mr. S. Newman, a professor of the Hebrew language. On the first evening two hundred persons were present, on the other two, between 5 and 600, the greater part of whom were Jews. They attended contrary to the prohibition of the chief Rabbi in England, and Mr. Wolff vehemently preached Christ to them. He has been much employed, while in England, in attending the meetings of Societies, for the salvation of the Jews, and in forming new ones. On the 28th of March, the committee of the London Society took leave of Mr. Wolff in a special prayer meeting. He expected to leave England in a very few days, for Palestine and the East. Lady Georgiana is to accompany him, and reside in Palestine. Mr. Wolff challenged the Catholics also, to meet him in debate; but it appears that the challenge was not accepted. Mr. W. proposes to pay special attention to the advancement of Bible education in Persia, particularly among the benighted members of the Armenian churches. He intends to introduce the British school system, and a public meeting has been held in London, to excite an interest in this subject. The Evangelical Magazine says, that the details furnished by Mr. W. at that meeting, of the state of the several Jewish tribes in Palestine, and other parts of the East, were interesting beyond what it is possible to express.

"CATHOLIC AFFAIRS."

Work of Grace in Ireland.—Our correspondent at Liverpool, writes to us, under date of Feb. 28, as follows:—"A great work has recently commenced among the Roman Catholics in Ireland, by means of the circulation of the Bible. It is believed that within the last six months, nearly if not more than 1000 persons have, in the Protestant churches, publicly abjured the errors of popery; and the work which commenced in the county of Cavan, is now rapidly spreading all over the island. *N. Y. Christ. Adv.*

INDIAN CRUELTIES.

The truth of the account of the savage cruelty inflicted by the Indians, upon a man by the name of Gregory and others, having been doubted, the editor of the Boston Traveller, in which paper the statement originally appeared, obtained an interview with Gregory and others, and received a statement from his own mouth, altho' one third of his tongue had been cut off. The following is an extract:

"The narrative of the sufferer differs in no very essential points from our statements heretofore made. He entered the service as a waiter or musician at eleven years of age; was in the army of General Hull, when he surrendered at Detroit, and with sixty-three others, was seized and carried away by the Indians. All of this number, but seventeen, who were spared on account of their youthfulness, after being taken into the dense wilderness, were tied to posts and trees, their clothes stripped off, and their bodies thickly perforated with pine torches. In this condition, the splinters were lighted, and they were literally roasted alive, and then left to linger out their painful existence. *Fourteen of the others were alive when Gregory and his companions made their escape.*

It was some of his fellows, but not Gregory, who had been scalped, as was stated. One was a worthy lieutenant, whose name, if we rightly understand the broken account of our informant, is McCrea. This officer made three attempts with the others to liberate himself, but the savages were so severe and horrid in their punishments of scalping and mangling him, that he durst not again take an unforbidden step. He is believed to be alive with the Flat Heads at the present time.—Though Gregory was not actually scalped, a gash was cut in his forehead across his skull nearly to his neck, and another across from ear to ear. The skin was torn back in the region of the neck, so far, that a piece of the muscle could be dissected, which was roasted and eaten by the Indians, or their captives.

The flesh has been cut from his thigh and other parts, as has been stated, but in larger quantities than had been imagined. His arm hangs by his side, a mass of senseless as well as useless matter. The rod made use of to stiffen it was not of wood, but a common ramrod, and was forced through the flesh from the shoulder down. The nerve of the arm, called by anatomists, the musculo cutaneous nerve, was also severed, and hence the skin and muscles on the back of the arm and hand, are entirely without feeling, and in a state of violent contraction. Several scars of bullet wounds are visible on different parts of the arm, which in size are much larger than that on the left side."

METEORIC STONES.

We have examined the accounts given by De la Lande, Bachelay, Gurson di Boyaval, Morand, Earl of Bristol, Captain Topham, Le Luvre, Southey, J. Lloyd Williams, B. de Born, Darcetjun, Butenschoes, De Dru, Fourcroy, Silliman and Kengsley, of *Meteoric or Falling Stones*, and find that in forty cases the circumstances correspond very nearly with that which lately occurred in Tennessee. The only material difference is, that those that happened in the night had the appearance of a ball of fire, or a red hot cannon ball.

These stones differed very much in size—from 300 lbs. down to the size of a small shot; but they all appear to be composed of the same materials, and entirely unlike any other stones to be found on or under the earth.

From the most critical Chemical analysis, which the greater part of all that have been found have undergone, it has been ascertained that they are composed of silex, iron, magnesia, nickel, and sulphur.

The two first constitute by far the greatest part of the stone; the third in considerable portion, but much less than the others; the fourth probably still less, and the sulphur in a small but indeterminate quantity.

As no doubt remains with regard to the existence of these stones, yet there is great diversity in the opinions of philosophers as to their origin or mode of formation. Some have supposed they are formed in our atmosphere—others assign to them an astronomical origin, though great doubts exist with them as to the particular class of bodies from which they are most probably derived—and others have conjectured they are thrown from a lunar volcano, and more especially since volcanic appearances have been discovered in the Moon. Our limits will not permit us to give even a sketch of the different opinions relative to their origin; we must therefore refer our readers to the writings of the authors above named.—*Ky. Ga.*